

*Dwp.*

# FINDINGS

SEPTEMBER 1959



*Singapore children drinking milk provided by UNICEF*



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# Letters:

## • Benches, Not Chairs

Your article in the May issue called "What Do You See in a Picture?" is splendid. I didn't know so much could be revealed. And you did it without any adverse criticism, too.

In my years as diocesan director for New Jersey, and later at the Chapel of the Intercession of Trinity Parish in New York City, I saw many kindergarten rooms like the one in your picture, and I had my own reactions.

You noted that the child in the center, rear, was on an uncomfortable chair. More might be made of this as advice to parish buyers of furniture. Few chairs are low enough for little children. The picture also tells us that children when at work (see those at the round table) never lean back against the back of their chairs. Also, even when seated to listen, children do not relax against the back as adults do. Therefore, I am increasingly urging the use of small stools or benches. At the moment I am conducting a practical experiment at a local parish. In this we have, for the second grade, benches that seat two children on each—the benches being 12 inches high, 26 inches long, and only 7½ inches wide. They seem to be working happily. In the experiment, the teacher is having the children arrange the stools in a circle for listening and talking. Then they go to the tables (adult height, 30 inches) where they do their drawing and other handwork *standing*. Or they return to their bench and work on it, kneeling or sitting on the floor. This is not a makeshift, but seems to be fitted to the physical movements and preferences of the children. The teacher is also observing the socializing effect of having two children share a bench, carry it about together, etc.

One other thing your picture tells me: There are only eleven children shown, with two teachers. But the overcrowding in most of our schools today often requires teachers to handle many times this number, with the result that special groups are almost impossible, and individualistic actions inconvenient.

(The Rev.) Victor Hoag  
Maitland, Fla.

## • Reprints

Your June, 1959, issue is an exciting one, and I am greatly pleased with Bishop Noland's article "The Call of the Christian Teacher." The problem of

vocation amongst church school teachers is a real one which our diocesan department of Christian education has talked about repeatedly. "A Summary of Information on Seabury Series Courses" is also a very valuable piece which I want to share with all my teachers in the fall.

(The Rev.) Bruce E. Hanson  
Church of the Good Shepherd  
Webster, N.Y.

**Editor's Note:** Because of many requests, both of these articles have been reprinted. Please see Items in this issue for further information on these and other reprints.

## • Uncanny

Copies of FINDINGS go to all our teachers and staff, and we have found them continually of great value. In some uncanny way, many of your articles seem to answer questions or problems which are currently being discussed. Keep up the good work.

(The Rev.) Albert S. Newton  
Assistant Rector, Christ Church  
Raleigh, N.C.

## • Enjoying and Learning

FINDINGS is doing a very good job. We—all of us teachers—are enjoying and learning from it. I like the range of topics covered. John Harrell's article "What Do You See in a Picture?" [May] is the best concentrate on teaching I have seen in a long time.

Dorothy Ann Miller  
Director of Christian Education  
St. Matthew's Church, Evanston, Ill.

## • Teachers Won't Read?

I am going to ask you to continue sending me a personal copy of FINDINGS each month, for which I will be very happy to pay.

However, will you please cancel the bulk mailing of FINDINGS inasmuch as we seem utterly incapable of getting our teachers to read them and use them. I think that the magazine is good, and I hope some day to have converted my teachers to a more intelligent use of it.

(The Rev.) Schuyler D. Jenkins  
Church of the Messiah  
Glens Falls, N.Y.

**Editor's Reply:** Initial resistance to a new, unfamiliar magazine can be overcome. Many clergymen and superintendents read an issue through themselves, marking certain articles for certain teachers, and then distribute them with such a comment as, "Here is some help on the subject we were discussing recently." In some parishes, one article is presented and discussed at the monthly teachers' meetings. When the reading habit is established, teachers will ask for the next issue even before it is published, as other letters on this page indicate.

## • Young Readers

Let me thank you for your recent article, "The Rebellion of Youth" [March]. It came the day before I spoke to some five hundred high-school students on the subject of the responsibilities of teenagers, and it was most helpful to me in that respect. I then recommended it to the students themselves, and am happy to say that several have responded by reading the article. It was a masterpiece, and I am grateful to you for publishing it.

(The Rev.) Floyd W. Finch, Jr.  
Chairman, Youth Commission  
Diocese of Western North Carolina

## CIRCULATION NOTICES

Although not all our subscribers have sent us their renewals, we have mailed this issue to every parish that received FINDINGS last year. This will make possible a complete file for every teacher. If your renewal was not sent to the Circulation Department before August 27, arrival of the October issue will be delayed.

### To the Clergy

This is the last issue of FINDINGS to be mailed automatically to all active

clergymen. In May a card was sent asking if this service was still desired. We are most pleased that more than 2,600 have asked us to continue sending them FINDINGS each month. If you have overlooked our request for instructions and do wish to receive your complimentary copy each month, please let us know. A card to the Circulation Department, The Seabury Press, will insure the continued arrival of your Christian education magazine.



An Old Friend Assumes Two  
New Responsibilities

For the past three years, the Rev. William Sydnor has rendered invaluable service to our readers through his column "What the Church Is Teaching Week by Week," a commentary on the propers and the lections of the Book of Common Prayer. This has been consistently one of the most appreciated contributions of FINDINGS.

In this issue, we introduce a new column by Mr. Sydnor called "From the Chancel Steps." (See page 13.) Mr. Sydnor will write for clergymen and others who want help in speaking to congregations where young and old are assembled together. He will base his suggestions on the Collect, Epistle, or Gospel for the day or on some related teaching of the particular feast or season. We are sure that our readers will find his suggestions eminently profitable.

We are pleased to announce that Mr. Sydnor has edited and revised the material which first appeared in FINDINGS as "What the Church Is Teaching Week by Week" and that it will be published by Longmans, Green & Co., probably under the title *How and What the Church Teaches*. The publication date will coincide with the meeting at St. Louis, Mo., on February 6-7, 1960, of the Episcopal Directors of Christian Education.

Mr. Sydnor is now rector of Christ Church, Alexandria, Va. Prior to his service as Executive Secretary of the Division of Curriculum Development, a position he held for six and a half years, he was rector of parishes in Texas, Southern Virginia, Virginia, and West Virginia.

CHRISTIAN

EDUCATION

FINDINGS

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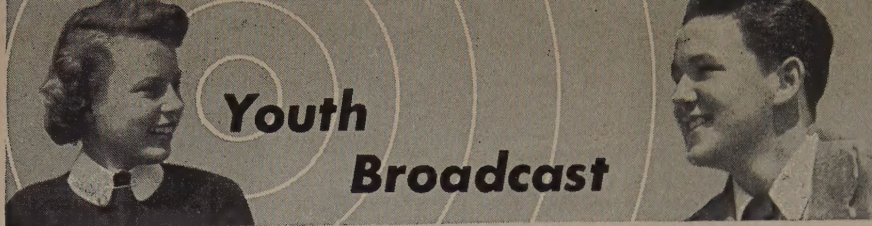
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*Acknowledgments: Photographs on the cover and page 12 courtesy of the United States Committee for UNICEF; lower left, page 12, the Virginia Post, Norfolk; page 5, H. Armstrong Roberts; page 8, courtesy of Bankers' Trust Co. and M. and J. McLaughlin Studios; page 10 by William H. Burnham; page 15, Lloyd K. Wells, Jr.*

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## Youth

## Broadcast

### Young People as Lay People

Young people in the Church have been identified in many ways. The identification we overlook, to our loss, is that they are lay people: young people in general, but lay persons in particular.

Speaking to laymen, our Lord said, "You are the salt of the earth." There is an interesting interpretation of this comment in "The Ministry of the Laity in the World" (a pamphlet, now out of print, published by the Department on the Laity of the World Council of Churches):

"The salt fulfils its function only if, after having been assembled and cleansed, it is scattered again to be dissolved. Likewise the Church lives by a process of assembling and scattering. It is brought together from all peoples, occupations and groups for worship and for other recognisable 'organised activities.' It is scattered as its members, and predominantly its lay members, disperse themselves in the life of the world. As salt fulfils its function only when scattered and dissolved so an indispensable part of the ministry of the Church is exercised when the Church is in its scattered phase. This process of withdrawal and return, of being assembled and being scattered, is not accidental but essential to the Church's life."

The terms *assembled* and *scattered* are so applicable to young persons that one wonders if the author of this paragraph thought of them in particular as he interpreted our Lord's words.

After admitting that none of us understands fully what the ministry of the laity is, the author goes on to say: "It is becoming clear that one of the main tasks of the Church, when it assembles its scattered members, is to listen to them speaking of their trials and difficulties, hopes and fears, opportunities and needs, and even simply about the facts of life in the world. The assembled Church cannot become a teaching Church until it listens."

As I listen to hundreds and hundreds of individual young people year by year, everywhere in the Church, I hear them talking about "their trials and difficulties, hopes and fears, opportunities and needs." Meeting in groups, they soon discover that their concerns are mutually shared. What can the Church do to listen to its young laymen, its people who are scattered into the world of youth?

### Ways and Means

Opportunities for dealing with the concerns of young people are suggested, in part at least, in the group study guides that are released annually in the Episcopal Young Churchmen's Notebook. (The Notebook is available from the Youth Division, 28 Havemeyer Place, Greenwich, Conn., at \$2.00 per year. Checks should be made payable to Lindley M. Franklin, Jr., Treasurer.) These study guides are arranged according to seven areas of activity that are of interest to young people and that are most frequently developed in youth group meetings: Worship, Faith, Witness, Citizenship, Outreach, Fellowship, and Recreation.

Another way for youth to be heard in the Church is provided in the Corporate Acts for Episcopal Young Churchmen. These activities give younger members of the Church an opportunity to assemble with the whole Church before they scatter to school and to work.

Presented below is a suggestion for relating the Corporate Acts to the seven areas just mentioned. Experimental use of this method may suggest other, perhaps better, ways.

The Holy Communion for All Young Churchmen and the Feast of Lights Service may be Corporate Acts of *Worship*.

The Day of Prayer for Students may be observed as a Corporate Act of *Faith*.

Episcopal Young Churchmen's Sunday is a Corporate Act of *Witness* to the parish.

The Youth Offering Project may be a Corporate Act of *Citizenship*.

The annual Mission Study Program for youth may be a Corporate Act of *Outreach*.

Youth Week may be a Corporate Act of *Fellowship*, for its focus is on ecumenical relations and cooperation.

*Recreation* is relevant to (and often part of) any Corporate Act observance.

By way of beginning this experimental use of the Corporate Acts, let us consider the Holy Communion for All Young Churchmen. This Corporate Act is most effectively used quite early in the school year. The young people have met with their Lord at the altar rail. Now they are meeting at breakfast after the service or later on the same day. The spoken and unspoken

questions all of them share are: "Where do we go from here? What's next?" Perhaps some of them will say something about the service. It may be, for example, that they liked it because the choir wasn't there. Or it may be that they missed the music, or, if there was music, that the whole group participated as choir. Comments of this nature may indicate that the Corporate Act has ignited interest in the subject of worship. Dig a little deeper by asking such questions as: "Do you like to sing? Do you know what a rich heritage you have in the Church's hymnal?" This might open an opportunity for the group to use the study guide from the EYC Notebook Worship section called "A Singing People."

Some members of the group may have read about or heard the Twentieth Century Folk Mass. Would the group members be interested in hearing it together, perhaps singing it themselves in a week or two? The Worship study guide called "Music for Holy Communion: Ancient or Modern?" offers suggestions for listening to the recording, for using it as a means of exploring anew the meaning of the Eucharist, and for looking at the whole relationship of religion to daily life. Of course, your young people may not be interested in these approaches at all. But they may give clues to other interests which could be explored through the study guides.

Still another point of relation between a Corporate Act and youth group programs can be established when the Corporate Act serves as a climax to a series of programs. Suppose that later in the year the group has been using the Citizenship guide called "Are There Any Causes Left?" They have been dealing with their concern for the needs of the community where they live and with action they themselves could take. A parallel concern that may almost surely be mentioned will be for needs in communities beyond their own. The Youth Offering Project (which will be announced after the October, 1959, National Council meeting) provides an opportunity to join with other youth groups in this Churchwide project.

There are seven Corporate Acts. Suggestions for observing them and recommendations for dates of observance are released in the EYC Notebook. Extra copies of the recommendations are also available from the Youth Division office. Past response has indicated that Corporate Acts are desired. Our hope is that at least some of the thousands of youth groups throughout the Church can use these Corporate Acts as ways for young people to assemble and to be heard in the Church before they scatter—to return again.

—RICHARD L. HARBOUR



# Giving Parents the Picture

This is an account of how one small church held a series of parent-teacher sessions early in the fall in order to acquaint parents with the program and objectives of the Church School.

by John F. Leser,  
Rector, St. Paul's Church, Oaks, Pa.

AT our first church school teachers' meeting last September, the main item of business was a thorough discussion of the question, "How can we give parents the picture of what we are trying to do?"

Anyone who has ever taught church school knows how crucial this question is. Parental cooperation and understanding is an absolute "must"—not just for the sake of encouraging more regular attendance, but in creating the attitude a child brings to the total Sunday experience of worship and study, and in providing the setting at home which "follows through" and does not contradict what is offered within the life of the parish and class session. It is in the home where most Christian education actually takes place. Here is where the many happenings of daily life are poured out and shared. Here is where the family attitudes and reactions to these experiences are learned—either through words or in the wordless interchange of person to person. And these lessons, pounded home every day, are the ones that count.

The teachers agreed that parents *want* to understand what is happening at church school, but that the children themselves are generally unreliable reporters. The question "What did you do at church today?" often draws the answer of "Nothing," or "We just talked." This same pupil may have been very much involved that day, but the heat of the issue is now past and *new* things demand attention. "What did you *bring home* today?" is an even more difficult question. This parental desire to see tangible results probably still presses many teachers to create



irrelevant "take-home busywork." A preschool or primary child is certainly not able to say what this parent needs to hear, "But Mother, my craftwork now makes sense and has something to do with what we're studying!"

Of course, the curious parent may get an answer and be very much bothered by it. For example, a teacher who was using the course *Growing in Faith*, which explores the Old Testament backgrounds for our Christian faith, expressed the worry early last season that some parents may think the church school heretical if their young high-schooler says, "Adam and Eve were not real people." In this case, the parent needs an explanation that the emotion-charged adolescent is not always equipped to give.

This issue of a closer parent-church relationship was further raised by the publication last fall of the very helpful grade-level folders for each course in the Seabury Series. Each folder describes the purpose of the course as it grows out of the age-level characteristics of the pupil, the available written resources and suggested activities, and then deals with two important areas about which every parent ought to read: "Christian Education in the Home" and "The Partnership of Home and Church." Our teachers read these folders and asked, "How can we get parents to read these?" One of our teachers, from his experience in the advertising business, convinced us that simply mailing them was not the answer. An alternate suggestion, that the parents' class discuss each folder in turn, was dismissed because only a few parents would be specifically interested each week.



A plan of parent-teacher sessions scheduled by individual grades was finally agreed upon as the most effective way to acquaint parents with the goals of the church school. It was the most demanding plan in terms of preparation, but, we felt, the only adequate method. As weeknights were cluttered with meetings, it was decided to meet during the regular Sunday morning schedule even though the actual parent-teacher period would be limited to forty-five or fifty minutes. Sunday morning also had the advantage of giving the parents a "feel" of the total church school program—beginning with the wide participation of all ages in the full forty-five-minute family service and carrying through to their gathering together in their child's classroom.

The first session was scheduled for Sunday, September 28, one week after the opening of regular church school classes. The second-grade teacher and her observer, who had done many exciting things with the course *My Place in God's World*, consented to lead the first session. They agreed to go over their entire course very carefully, and to meet with the rector for some final planning. A week before the session, they would invite (in person or by telephone, *not* by letter) each family represented in the class to attend both the family service and the session following. Young class members that day would go into the grade *above* them (more inviting than being "demoted") for whatever program seemed best for that one session. Earlier in the week, the teaching team would prepare helpful charts of goals and age-level characteristics and would put them on display, along with the course books, visual aids, craft projects of a previous year (if any remained), and whatever other materials they felt important.

The response on September 28 was excellent, with thirteen out of sixteen families represented (and one of these unable to come because both parents teach—and, as yet, have no observers to substitute for them). Going over the results of this pilot session, we were able to draw up the following outline (with comments and further adaptations noted below) to guide other teachers in meetings with the parents of their children.

### *Getting Acquainted*

Immediately following the family worship service the teacher and observer hurried to the classroom to greet the parents as they arrived. Name-tags (using a felt-tip pen on three-by-five cards produces very legible results) were given out, and the arrivals were invited to share in coffee and light refreshments. (The teachers observed that little attention was paid to food once the session got under way. Coffee and a few cookies are more than sufficient to break the ice.)

After the parents were seated so that all could see and hear one another comfortably, the teacher greeted the group and started off with a brief self-introduction which included her experiences in the church school. The observer followed in the same manner. Then each parent in turn was invited to participate.

In this first session the rector spoke to the parents about the importance of family worship, and

the teacher outlined the purposes of the Seabury Series and the history leading up to the development of the national department's program. Experience proved, however, that this procedure was time-consuming and unnecessary. The rector's welcoming remarks seemed more timely when made during the family service. Also, the centrality of the family service—both for deepening one's relationship to God and one's fellow men and as providing a continuous source of what the Church is teaching—makes more impact when witnessed to by a lay teacher than by the rector (who is *expected* to say things like that). I believe the rector should resist very strongly the temptation to use the parent-teacher sessions as an opportunity to "demonstrate" his interest in Christian education. There are other ways that count, and these sessions belong to the hard-working teacher and observer.

### *How Jesus Taught*

The second-grade teaching team, which led the pilot session, felt that a discussion of "Christ's approach to teaching" should be included. These are the points they covered:

1. Christ entered into personal relationships with those to whom He was sent: this personal concern was the very heart of His ministry (examples given here included conversation with disciples, the sick, the needy, and so on).

2. Jesus could communicate His message of the reign of God in peoples' lives more effectively to those whose lives He knew (examples of the form and settings of the parables—for farmers, fishermen, housewives, and so on).

3. Jesus' own life reflected all that He taught; He taught faith and had it Himself. The Crucifixion as ultimate self-sacrifice and unselfish giving. These are examples that Christ *is* what He *does* and *does* what He *is*.

On the basis of this explanation of how Jesus taught, the teacher posed this question for the parents: "What are the characteristics of the boys and girls in the class that we need to know in order to understand the children and relate adequately to them?" The teacher then referred to a listing on the board which she had made of the characteristics of second-grade children and the goals of the course which grew out of these characteristics. (This information was copied from the teacher's manual.)

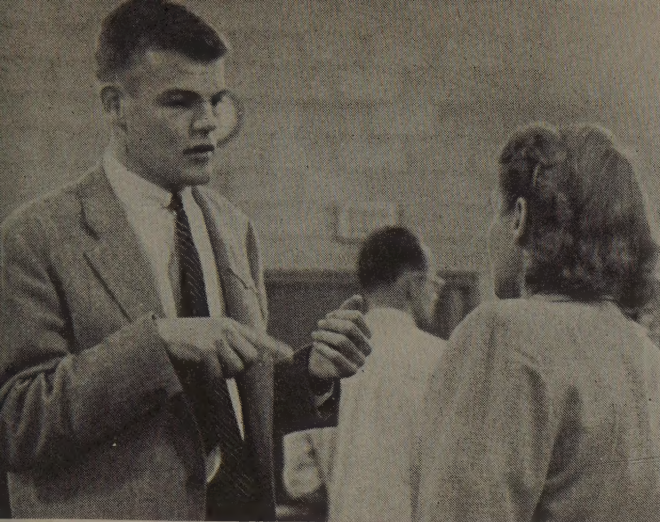
In later sessions the parents were asked to volunteer the *special* characteristics of their children, so that teacher and observer could keep these in mind in planning. The observer took notes on these remarks.

### *The Concerns of the Class*

The teacher explained how she planned her sessions around a fourfold outline suggested in many of the Seabury Series manuals:

1. What happened in class at the last session?
2. What do these things mean in the lives of our children?
3. What resources from our own experiences, the life of the class, the Church's vast tradition, and from





A parent-teacher meeting at St. John's Church, North Haven, Conn. Seminarian Robert D. Terhune, Jr. (now ordained and vicar of St. Dunstan's Church, Largo, Fla.) talks to a mother while several other couples engage in conversation.

the community and world shed light upon this main concern?

4. What is therefore my purpose and outline of approach for the next session?

Another question discussed was: "How can our *home* life and *parish* life be more powerful reflections of the life-changing love and forgiveness of the Gospel? How can our homes and this parish put into action the 'theory-words' of this course?"

Included in every meeting of parents and teachers were explanations of the purpose of the pupils' books, projects for the coming year, and the role of the observer. Parish events related to family life were discussed, with special emphasis on the family worship service. The grade-level folders published by the Seabury Press were distributed, and the teacher encouraged attendance at the parents' class and urged the parents to meet with her individually later in the year, as questions arose in their minds.

### Evaluation

With our church school of 135 young people and 25 teachers and observers, we found we were able to complete this series in seven Sundays. The pilot second-grade session (on September 28) and the nursery (our largest class, 23 pupils, on November 2) were the only single sessions scheduled. Through careful planning, to avoid a family being called to show up in two places at once, we were able to run two sessions on the other five Sundays.

Reports from the teaching teams show how helpful the series was. Before the meeting with the parents, each teacher went through the process of describing in his or her own words the year's objective and task. A junior-high teacher reported:

"From my own point of view as a teacher, it was very beneficial because it brought the whole course into focus. I know that the manual suggests you do exactly this for your own use, but it's one of those things that is very easy to put off from week to week when you're busy with many things. I am glad that I *had* to sit down and do it! It gives you a better perspective, helps you to see the forest as well as the trees . . ."

Another teacher wrote: "Meeting the parents helped us to understand the children better; it helped us to find out just a little about the problems faced at home."

One teacher made an imaginative innovation in the outline which other teachers copied and found very helpful. "After I had discussed the general characteristics of the twelve-year-old, according to the manual, I passed out paper and pencils and allowed five minutes for each parent to write down the characteristics of his own twelve-year-old. Some parents responded just as I hoped they would; one or two just jotted down a few remarks of a very general nature. At first I decided that this device was more interesting than helpful, but, as I referred to these comments from time to time throughout the year, I found that they helped in small, unexpected ways: for instance, in choosing between stories to use for the class at a particular time; in wording questions in a certain way in an attempt to reach a particular child. . . . Of course, sometimes this backfired in that I would get a reaction from a different child, or a different reaction from the one I expected. . . ! It made me wonder how well, exactly, parents know their own children . . . and I can only hope that this awareness will help me as my own children approach their teens."

These sessions were helpful also in giving the parents some insight into the time-consuming task of teaching and the dedication teachers have for the job. One parent took home with her and read thoroughly the third-grade teacher's manual, *Throughout the Whole Wide Earth*. A primary-grade observer made the comment: "The parents saw how concerned the teachers were for each child. They saw they weren't just sending them into a class for so many minutes on Sunday where no one bothered very much with them."

A happy circumstance in several of the sessions was the overtime questioning (until invading hordes of children really broke things up!): "We normally planned to take the last five minutes for open discussion. Much to our pleasure the last five minutes stretched to twenty and thirty minutes without any problem. . . ."

One result of the program was a recognition by many parents that their *own* grounding in the Holy Bible and the Christian faith left much to be desired. The leader of the steering committee of the present parents' class reported:

"The parents' class was a good sounding board. . . . After being exposed to the P.T.A. idea, the enthusiasm over the Seabury approach to teaching was very gratifying. So much so, in fact, that there was a movement started within the group that culminated in the request for a course in Bible study. This has had the effect of the parents learning 'for the first time' the Church's viewpoint of the Bible."

The entire series may be summarized in these two revealing statements from teachers:

"The parents met the teachers; the teachers met the parents." And "I have had the complete cooperation of my parents this year—all of them. What more could I ask!!!!"



Trinity Church, Wall St.,  
in the heart of the finan-  
cial capital of America.



# The Divine Constraint of Christian Education for Adults

by C. Ellis Nelson

Professor of Christian Education and Psychology  
Union Theological Seminary, New York, N.Y.

**N**o Christian education program, teaching technique, or leadership development plan for adults can hope to make much progress if it tries to operate on the theory that growing old is undesirable but inevitable, and there is no reason why it should. For Christian education is not a product of our culture, nor should we accept the view of adulthood as a period of declining importance. We must, in fact, energize ourselves around a completely different concept of what adulthood is and what its role is in Christian education.

## *What Should Adult Christian Education Be?*

If we take our cues for assaying adulthood from our American production-minded culture, we can

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*This article, presented by the Adult Division, first appeared in the November, 1957, issue of the Union Seminary Quarterly Review and is reproduced by permission of the author and the Review.*

only come to the conclusion that adulthood is a gradual loss of power which at the chronological age of sixty-five is abruptly terminated.

If we take our cue for assaying adulthood from the Church's educational program for children, we turn in upon ourselves and make the well-being of the Church our goal. This process will produce tangible results in attendance and other overt manifestations of institutional health. But we will be affirming by this process that the Church is a religious club into which we initiate our children. After all, Christian education of children, regardless of how progressive it is in method and content, is presenting a concept of God that the child is expected to learn.

We must take our cue for assaying adulthood from the nature of the Christian Gospel itself. We will then find that adulthood is a virtue in itself, that it is the group to which the Biblical message is directed, and that it is the age-group in the Church responsible for conserving and communicating the



Gospel. In this sense, then, adulthood has priority over other age-groups and also has functions which make it unique in its own right. Moreover, the Church in this concept becomes a creative, powerful instrument for God's purpose in the world. Christian adulthood is then linked to those elements in our society where we have a right and duty to exercise influence—the regulatory, goal-setting, interpretive, and judgmental elements. These elements in our culture call for wisdom, experience, and confidence in God's purposes—the characteristics of Christian adulthood.

### *What Should Adult Christian Education Be Doing?*

Christian education for adults is, therefore, an inevitable corollary of the Gospel. From Biblical times we have seen that, when the Spirit of God moves to reveal Himself, it is to the adult group among believers. To give second place to the Christian education of adults is to misunderstand the nature of the Biblical message. What, then, are the major areas of concern that are particularly characteristic of Christian education for adults?

### *Exploring the Nature of God*

The first is to explore the nature of God. This sounds easy. This looks like what we have been doing, but we are faced with psychological problems at once. Psychologically, people do not really want to know the God of the Bible. They are afraid that their ways will be disturbed, their attitudes revised, or their standards of living altered. Self-sacrifice has been the major emphasis in Biblical faith, and we all feel guilty because we have given up so little. Americans don't bubble with enthusiasm when opportunities for sacrifice are presented to them. So we easily and quickly substitute religion for God.

Religion is our oldest solution to the personal problem of guilt. Almost all people are religious in some form. The question is what kind of religion? Today our temptation is to have faith in faith or be comforted by a certain mode of worship. Again, in some groups we tend to intellectualize faith and study about religion or God. In some places religion becomes a baptism of national or personal desires.

In the very process of exploring the nature of the God of the Bible there is a danger that we will make final our partial knowledge of Him, our knowledge of His ways with men, or our formal, logically drawn statements about our relationship to Him. The antidote to this tendency is to continue our exploration of God's nature in the way the Christian Church has experienced and interpreted Him through the centuries. In this way history becomes alive and has pertinence for us, not in terms of factual data alone, but in terms of how people under specific conditions understood and responded to God. The end of such an excursion would be a clearer understanding of God and a rather large inventory of ways we have misunderstood God's desire for the world. We cannot equate those former historical situations with our own, but we can transpose the spiritual wisdom from previous generations to our situation today.

Scholars today give startling suggestions as to

our possible misconception of God. Some suggest that in America we have developed a Christian religion without a proper understanding of God; accepting God the Creator and Christ the Redeemer because of what they have done for us, but rejecting the Holy Spirit because He is unpredictable and may change our life! Others affirm that God has no personality, that He is the pre-condition of life. A popular form of Protestantism is developing today that interprets God in purely personal terms, a God who heals physical ills and brings success to private and business ventures. Adults must in their generation explore the nature of God for themselves, or they will have no authentic word for themselves, their children, or their community.

### *Discovering the Will of God*

To delve continually into a consideration of the nature of the God of the Bible will teach us that most of our knowledge of God is in His dealings with men. We will find that God has desires for men and that certain obligations rest with men to know Him.

God's revelation in the Old Testament was to a people who would accept certain responsibilities. The Covenant was with a people, the adults assuming responsibilities for their families and for the nation as a whole. The individual went to God because he had learned of God through the Covenant group, but his responsibility was always to the group. As one writer says, "In the whole of the Bible, in the Old Testament as well as the New, there is no such thing as a private, personal relationship between an individual and God apart from his membership in the Covenant-folk." The highly individualistic and pietistic conception of man's relation to God which is so widespread in Protestantism today is probably more a result of the spirit of capitalism read back into the Bible than it is of Biblical revelation itself.

Would it not enliven our adult work today to see as one of its main functions the interpretation of the will of God for our day? In Protestantism this activity is not optional, for the laity shares responsibility with the ordained ministers for the government of, and the teaching in, the Church. This does not mean that we embark on a highly introspective and individualistic struggle to have a new religious experience for each new problem at hand. The will of God for many interpersonal relationships is already revealed to us in the Ten Commandments and in their interpretation in the Sermon on the Mount. Many times our problem is simply to apply spiritual truth already known in order to gain fresh assurance that we have the guidance of the spirit of Christ. The will of God for social problems almost defies our rational processes. Often the situation we face is so complex in nature that we have few specific guidelines in the Bible or Church history. In such cases we must proceed slowly but nevertheless proceed to a workable solution that will approximate our best understanding of God's will.

### *Becoming Agents of God*

As we struggle to know God's will we will increasingly become confident of what He wants us to do to



## "To give second place to the Christian education of adults

is to misunderstand the nature of the Biblical message."

be agents of His purpose. That we generally fail to do this and to speak to the problems of our day with clarity and wisdom is all too evident. Our shortcomings are nowhere better seen than through the eyes of the cultural anthropologists as they look at the Church in the social order. In *Plainville, U.S.A.*, James West gives the impression that religion is completely captive of class values, that modern churches no longer argue among themselves about theology, only about the proper mode of baptism! In *Elmtown's Youth*, A. B. Hollingshead indicates that adults had so institutionalized religion that churches were hardly more than clubs for youth. In speaking of the place of religion in the young person's life he said, "The impression gradually grew that religion to those adolescents is comparable in a way to wearing clothes or taking a bath. It is something one has to have or to do to be acceptable to society." A more sweeping charge is made by Will Herberg in *Protestant-Catholic-Jew*, when he shows how each of the three major faiths has been changed by Americanizing influences so that now all three major faiths veer toward a common American religion, a religious secularism. Furthermore, he claims that "Both the 'reli-

gionists' and the 'secularists' cherish the same basic values and organize their lives on the same fundamental assumptions—values and assumptions defined by the American Way of Life."

We probably will not agree that culture has so overcome faith in America, but these sharp observations will cause us to recognize that adults pattern the culture. Christian education must therefore help adults become responsible agents for God in the community where they live. This can be a costly and perplexing task, but nothing less is worthy of our calling.

Let us recall that the ethical prophets of the Old Testament were laymen. Perhaps we could call them teacher-prophets, for they broke with the ecstatic prophets who sought God's will in sorcery, witchcraft, or use of spirits (Deut. 18:9-14; Lev. 19:26,31; 20:6; I Sam. 28:7,9). It was against the background of the ecstatic prophet who dealt to a large extent with everyday, personal affairs that the teacher-prophet came. The teacher-prophet felt responsible, not as much for private matters primarily as for the welfare of the nation; and for that reason he devised methods to drive home his truth. Jeremiah, for example, wore a girdle and later put it in a hole by the Euphrates River. When he recovered the girdle, he showed by its soiled condition how God would mar Judah (Jer. 13:1-11). Isaiah walked barefooted and naked for three years to illustrate the difficulties that were to come to Egypt and Ethiopia (Isa. 20:1-6). The story of Hosea's married life illustrates the pathology of Israel's sin. These prophets, laymen all, were teachers instructing the Hebrews with object lessons; the lessons were acted out before their eyes in order to excite interest and drive home their judgments.

Illustrations of God's encounter with man through Jesus Christ can be seen on almost every page of the New Testament. From the moment Jesus stood up in the synagogue to preach His first sermon, in which He declared He was inaugurating a messianic program, to the last week on earth when we find Him driving money changers out of the Temple, we see our Lord confronting men with the demands of God that make the test of faith deeds of forgiveness, love, and mercy. Furthermore, we see this struggle continue with the Book of Acts and throughout the rest of the New Testament; for the word of God is disruptive of all human institutions and especially of religious institutions.

Becoming an agent of God does not necessarily mean bringing about a drastic change in the established order of things; but it does mean that adults are led to a critical appraisal of what *is*, in order to find out what, in the sight of God, *ought to be*. Such an examination will help adults become effective and articulate witnesses of the Christian faith in their community.



Four Evangelists' Window in St. Paul's Church, Peabody, Mass.



# Trick or Treat for UNICEF



On Halloween millions of children and young people will deny themselves tricks and treats to assist ill and undernourished children around the world.

by Helen W. Mahon

Executive Secretary, Girls' Friendly Society of the U.S.A. and  
Official Observer at the United Nations for the  
National Council of the Protestant Episcopal Church

"Buy me something! Buy me something!" As one watches American children in stations, airports, and stores, these are the words one often hears. How good that UNICEF, the United Nations International Children's [Emergency] Fund, has given our overprotected and overprivileged youngsters a chance to help two-thirds of the world's children who are ill or undernourished! If these other children could ask their parents to buy them something to meet their needs, their request might be for a glass of milk, a shot of vaccine or penicillin, or a spraying against malaria—a chance for life!

Nalini is a six-year-old girl who lives in a small village in India. She is old enough to walk the two miles from her home to school, but she is more frail than her brothers and sisters. This year the crops are poor, and there has not been enough food and milk. As a result, Nalini is not strong enough to make the trip. All day she lies in the courtyard on her small string bed, talking now and then to her only friend, a tiny spar-

row. Then one day her father reports wonderful news. Something called UNICEF is building a milk factory not far away. They will be able to dry buffalo milk and send it as milk powder to many villages for the children. Nalini's mother receives a blue milk card entitling her child to a glass of milk every day. Two months later Nalini is in school again, standing in line, laughing and talking, waiting for her daily ration of milk.

There is also the true story of Audu, a ten-year-old African boy. Audu was one of the happiest and liveliest boys in his village. With the first cry of the rooster, Audu was up to greet the day, feeding the chickens, drawing water for his family. Every day there were games to play. Some days he helped his father to plant peanuts in the field. Then suddenly he was strangely sad and quiet. It was as though some secret fear had taken hold of him. One day on his way to school, Audu stumbled and fell, tearing his tunic. At school the teacher and the children discovered his secret, a round

white mark on his back—the first sign of the dreaded disease of leprosy.

The teacher spoke to the children about their worst enemy—a thing called *fear*. He told how, down through the ages, their country had been cursed by leprosy. But the curse of fear had been even worse. When the first signs of leprosy appeared, the victim was afraid to speak. Then the teacher said, "But now I will tell you something important. Soon doctors will come to this very schoolroom with a new medicine to cure leprosy. The pills are from the United Nations. This organization of eighty-two nations is helping all over the world to fight diseases that hurt children. It sends medicines and milk. It helps to train doctors and nurses. Most people call it UNICEF. We will watch and wait for UNICEF to come here to our school." So that is how the doctors came to Audu's village, and how they began to give him sulphone tablets, until the time that Audu was cured.

If either of these children had



lived next door to us, we would have been swift to help. And we *can* help them. Even the most distant country is now only a jet-plane flight away. We are near neighbors and members of one family, children of one Father. How can we help the world to become a good community for all children to live in? Nine years ago, in October, 1950, one small church school class decided to ask for "Trick or Treat" pennies which they could give to the children of the world through UNICEF. It was their original idea. Other children in America liked the idea. So the plan grew, until it has reached into all of our states, even our newest states, Alaska and Hawaii.

Last year we were delighted to hear that a Girls' Friendly Society branch in Venetie, Alaska, one of the northernmost towns in our country, had decided to Trick or Treat for UNICEF. Since their supplies did not arrive in time from New York, the children made their own UNICEF tin cans and badges. They visited each of the homes in their small village and collected \$1.46 for the world's children. How far those pennies went to help! The vaccine to protect a child from tu-

berculosis costs only a penny; one shot of penicillin to cure a case of yaws costs five cents; the ointment to cure a case of trachoma costs thirty cents. Last October more than two million young people in nearly ten thousand American communities participated in Trick or Treat for UNICEF. They brought in the magnificent sum of more than \$1,250,000. In addition to children's gifts, UNICEF receives voluntary contributions from many other private sources and from more than eighty governments. The programs which these funds make possible are designed to become a permanent part of the public health service of each country assisted. The countries themselves spend an average of more than two dollars for every UNICEF dollar allocated to them.

UNICEF has been at work for a decade. It is impossible to give precise reports of all its work, but one recent yearly report showed these totals: 15,000,000 children vaccinated against T.B.; 32,000,000 children protected against malaria; 3,500,000 children and parents treated for yaws; 1,000,000 children treated for trachoma; and 5,300,000

children or mothers given milk rations. Yet, as the chairman of UNICEF says, "We have only begun to touch the misfortunes which needlessly cripple the future for so many of the world's children." Another leader says, "It's not the trouble you get into saying yes to requests that makes it hard. It's the heartache involved in saying no."

You can help UNICEF say yes. Plan now for the classes in your church school, for your G.F.S. branch, or for other youth groups in your parish to observe Trick or Treat for UNICEF on Halloween. Write to the U. S. Committee for UNICEF, United Nations, New York, N.Y., for free brochures and for Trick or Treat kits. The kits, which cost \$1.00, contain sufficient material for a group of twenty-five. For larger programs, bulk quantities of material may be ordered. Contributions raised through Trick or Treat should be mailed to the above address.

Many have tried to express their deep gratitude to UNICEF. A small girl in South America wrote: "Let us praise UNICEF which does not want to see tears in the eyes of the children of the world."



This . . .



. . . makes this possible



## SUGGESTIONS ON WHAT TO SAY

### *From the Chancel Steps*

by William Sydnor



We are convinced that parents and children should sit together regularly in church. This practice is a major factor in the Christian education of both old and young, and it should be encouraged. But the presence of a greater age-span among worshipers puts new responsibilities on the clergyman who is conducting the service, especially if he gives a brief talk to help explain the portion of heritage just heard in the lessons or propers. Such a chancel-steps presentation after the Second Lesson or following the Nicene Creed takes real preparation if it is to be done well in a few minutes.

This new series of articles presents material from which a priest, or perhaps the church school superintendent, can prepare such "chancel-steps" talks. The intention is to give ideas from which such talks can be prepared. For several reasons, the material should not be used as it stands. In the first place, what is said to the younger members of the congregation should be spoken extemporaneously, *not read from a manuscript*. And note well that this takes *more* preparation, not less. What is even more important, only someone familiar with the young people addressed—their interests, their needs, their everyday experiences—can put life and mean-

ing into the ideas presented by someone unfamiliar with the congregation. The way in which your talk is phrased has to grow out of the kind of person you are. The way in which you present it, and the illustrations you use, must grow out of your own rapport with the people in front of you and what you know of their daily lives.

If you use this column, we will become partners. My part is to suggest some points of departure. Yours is to speak from the chancel steps with your people in front of you.

Hymn numbers will always refer to *The Hymnal 1940*. Quotations from the Epistle or the Gospel for the Sunday will be taken from the Book of Common Prayer unless otherwise noted. All other Biblical quotations will be from the Revised Standard Version unless otherwise noted.

Trinity XV, September 6, 1959

POSSIBLE SUBJECT: God's Fatherly Care  
BASED ON: The Gospel and Epistle

In the Sermon on the Mount, Jesus explained to His hearers that God exercises the same loving care for His world that a good parent has for his children. Our Heavenly Father adorns the countryside with beautiful grass and flowers in the same loving way that a mother

dresses up her little girl. One has the impression that Jesus might have gone on to say that God also pulls down the shades of the world at night so His creatures can sleep, just as a loving parent tucks his child in bed and darkens the room. He did say (Matt. 10:29-31) that not a sparrow falls to the ground but that the Heavenly Father does not know—and care. We see a parallel to this in the sympathy and concern loving parents have for their children when they fall down and get hurt. No wonder Jesus taught us to pray, "Our Father, who art in heaven." Hymn 248 puts into a song this truth about God's love for us and all His world.

Read the first stanza, having the children repeat each line after you. Then sing it. (Since the hymn book can get in the way, it is best to memorize the hymn yourself, not read it.) Or you may prefer Hymn 245, which is on the same theme. You might suggest that parents learn this hymn with their children during the coming week. The following week, use it as one of the hymns in the service. (But when you do so, be sure to remind the congregation that this was the hymn you were learning the week before.)

St. Paul once wrote that Christians are brand-new people inside and are intended to live that way.



We can begin to live like brand-new people when we realize that the Heavenly Father truly and deeply cares about every single one of us.

### Trinity XVI, September 13, 1959

POSSIBLE SUBJECT: Strength Comes from Inside

BASED ON: The Epistle

When someone is very sick, he often begins to get better when he begins to want to get well. One of the great athletes in the Olympic Games in Australia in 1956 was a hammer thrower who has a crippled left arm. He wanted so much to be a great athlete that he never gave up his determination to succeed. Something inside was the strength that pushed him on to try and try until he became a champion.

Goodness comes from deep inside a person. Our Lord taught that the badness which hurts us also comes from inside (Mark 7:21-23). A very old Christian prayer contains the words, "grant you . . . to be strengthened with might by His [Christ's] Spirit in the inner man." The Christian is one who continually strives to share the inner sanctum of his being with Christ's Spirit. Then it is hard for evil spirits to find room inside in which to grow. Our Lord once said it does not do any good to throw out the badness that has a way of creeping into each one of us unless something better is going to be put in its place (Matt. 12:43-45).

In every service of Holy Baptism we pray that the person being baptized "triumph, against the devil, the world, and the flesh." (p. 278) That is throwing the spirit of badness out. We also pray the ancient prayer quoted above, "grant you . . . to be strengthened with might by His Spirit in the inner man."

The strength of a Christian is from inside.

### Trinity XVII, September 20, 1959

POSSIBLE SUBJECT: Forbearing One Another

BASED ON: The Epistle

We have all known people who seem to be determined to spoil the

game, perhaps because they were not having a good time. Most adults have attended meetings in which someone was against everything and seemed to be trying to break up the proceedings. In contrast to this kind of action, one of the special things about the Christian Church is that the members are intended to work at the business of staying together. The Bible says it this way: "forbearing one another in love." *Forbearing* is a word which is like a knife with two edges—it cuts both ways. It means that you have to put up with me, but then, I have to put up with you at the same time. The grown folks of the congregation have to put up with children who squirm, but then, the children have to put up with adults who frown at them and seem to give the impression that children really do not belong. J. B. Phillips has put this New Testament passage in less churchy language. He says we have to make allowances for each other because we love each other. And then he adds later in the chapter, "Be kind to one another; be understanding. Be as ready to forgive others as God for Christ's sake has forgiven you." (Eph. 4:32)

This trait takes a lot of practice. Life at home is a good training-ground for saints in this as in other matters. But we cannot be understanding and forgiving without God's help. Here is a prayer we can learn and say every day so that we can grow into being this kind of person. It is Hymn 438, stanzas 1 and 2. Let's read it together. (Suggest that parents and children learn the first two stanzas during the week. If the hymn is sung, it is much better to use the second tune which omits the refrain.)

### Trinity XVIII, September 27, 1959

POSSIBLE SUBJECT: How Many Commandments Are There?

BASED ON: The Gospel

If this question is asked of the congregation, you may get the answer "ten" and you may not. Whatever answer you get, accept it and try to build on it. But certainly do not pump for the "right" answer. That is a cat-and-mouse game which is not to be confused with teaching.

You might proceed by saying, "I remember the Ten Commandments which God gave Moses on Mt. Sinai." Then you might say, "Does anyone know what our Lord said when He was once asked, 'What is the greatest commandment?' Maybe someone can find it and tell us what that commandment is." (Help them to discover that there are two great commandments. Discover them in the Holy Communion service and in the Gospel for the day.)

"Do you know the name used for these two commandments?" The name usually given these two commandments is "The Summary of the Law" because they summarize or pull together in two laws the meaning of the whole Ten Commandments. (Review the substance of the portion of the Offices of Instruction which deals with this subject, pages 288-289. Notice what the Apostle has to say on this subject in Romans 13:8-10. Chapter 4 in John W. Suter's *To Know and Believe*, senior-high-school resource book in The Seabury Series, also has suggestive material on this subject.)

Our Lord adds another commandment to those we have already considered. He called it a "New Commandment": "that you love one another; even as I have loved you . . ." (John 13:34)

It has been pointed out by T. O. Wedel that as the Commandments stand in the Bible, they are man's response to God's goodness in saving His people from Egyptian slavery. This is also true of the New Commandment. We express our gratitude for Christ's love for us by caring about others. That is what the parable of the Last Judgment is talking about (Matt. 25:37-40).

God's commandments, whether we are thinking of the ten which Moses received on Mt. Sinai or the two great commandments, are summed up in one word, *love*, for "Love is the fulfilling of the law."

### Trinity XIX, October 4, 1959

POSSIBLE SUBJECT: Why Forgive?

BASED ON: The Epistle and Gospel

When someone has hurt your feelings, or, intentionally or not, has gotten you in trouble, the only way to get matters really straightened



out is for you to forgive him. "But why should I forgive a person like that?" you may ask. "What happened is all his fault. He says he is sorry, but I doubt it."

You may have felt like this. I have. But have you ever stopped to ask yourself, "Why does a Christian forgive?"

Ask the congregation this question and give them a chance to think about it. The children will answer out loud, but adults will be silently supplying answers, too. Be prepared to accept all the answers you get. Remember you are not in a position to judge whether answers are "right." You have asked, in effect, "Why do you *think* Christians are forgiving?" What they tell you is certainly going to be why they think Christians practice forgiveness. It may not be what you think, or what the Bible says, but that does not matter. To accept their answers is to accept *them*. It is a way of saying, "You and your contribution are appreciated here."

Here are some of the kinds of comments you might make: "I had never thought of that reason." Or, "Yes, that may be why some Christians are forgiving." Or, "Thank you. I am not sure I agree with you, but lots of people do." After a little of this give and take, observe that the Epistle and Gospel for today give two reasons for being forgiving.

The Gospel is the story of a man who was forgiven and healed by Jesus. This took place because the man needed to be forgiven and healed, and Jesus was the only one who could do it. There is nothing to suggest that the man deserved to be forgiven. Jesus forgave people because He loved them and cared about them and because they needed forgiveness, not because they were worthy.

Another reason is found in the Epistle. In the very early days of the Christian Church, the passage was probably used in church like a sermon. It closed with the words, "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." And the very next words in that Bible passage are, "Therefore be imitators of God, as beloved children." Being forgiving is a family trait in the Heavenly Family of which God is the Father. We who

pray "Our Father" are recognized as members of the family because we try to have the habits of the Heavenly Family, and one of them is being forgiving.

### Trinity XX, October 11, 1959

POSSIBLE SUBJECT: What Is the Kingdom of Heaven Like?

BASED ON: The Gospel

Jesus told many parables which opened with the words, "The kingdom of heaven is like . . ." But some of those stories are hard to understand as they have come down to us. The parable of the Marriage Feast is one of these.

The occasion for telling this parable was probably similar to the one described in St. Luke 15:1-2. The parable is saying that God invited the good people to the heavenly banquet. But they had no time for Jesus and no interest in His good news about God's love and God's kingdom. They were not bad; they were busy. They continued to practice the religious customs which had always been part of their lives and which did not interfere with their busyness. Because they turned down God's invitation, which was coming to them through Jesus and His ministry, the invitation was extended to those who were more re-

ceptive. So all kinds of people got invited and accepted the invitation. They were the ones the good people did not approve of and with whom they did not associate. No doubt Jesus told this parable in the hearing of those who were accepting His invitation and were attentive to His teaching, and also in the hearing of those good people who had no time for Him. Would not His friends smile to themselves and get very smug when He told this parable? The good people had looked down on them for a long time, and now, thanks to Jesus, they were the privileged ones.

St. Matthew's version of the parable goes on with a sort of postscript about a man without a wedding garment. All kinds of people accepted the invitation to the feast, but when the king arrived, he found that one of the guests really did not "belong." He was not sincere; he did not care. He had accepted as a joke.

The good people were condemned because they "made light of" the invitation and did not come. The man without a wedding garment was condemned for the same reason: he, too, made light of the invitation. Truly, many are called, and the few who are chosen are those who, "hearing the word, hold it fast in an honest and good heart, and bring forth fruit with patience." (Luke 8:15)



St. John's Church, La Porte, Tex.



# The Parish Makes Its Plans

by Sumner Walters  
Associate Secretary  
Leadership Training Division

THIS IS an age of unprecedented progress, not fully appreciated by most of us who are living through it, yet a period which is destined to stand out in all the history of mankind. Two years ago several huge B-52 airplanes circled the earth nonstop in forty-five hours and nineteen minutes. The contrast between this flight and the voyage of the sailing ship Mayflower II, a few months later, symbolizes the speed with which modern man can move—when he wants to. During that same year, while visiting one of our Strategic Air Command bases, I was invited to sit at the controls of a B-52. It was like sitting at the console of a great cathedral organ and flying the cathedral! Yet a few months later SAC's equipment was described by experts as "dated," if not obsolete.

Miraculously, we are being hurtled into the age of rockets and satellites and "things that go bump in the night." Strategic problems of enormous complexity confront the Church and must be solved, or we, too, may become obsolete. The purpose of this article is to discuss the strategic planning of a critical link in our defenses, our parish programs. Are these programs as dated as sailing ships at a time when we should be getting into orbit? Can we distinguish between the flying buttresses and flying saucers of parish activity?

## Strategy Planning Conferences

Two years ago, the Leadership Training Division of National Council developed a "Strategy Planning Conference" to help diocesan departments of Christian education do three things: (1) evaluate their present task; (2) develop their strategy for the foreseeable future; and (3) plan immediate tactics for implementing this strategy. Several dioceses have led similar conferences for parish groups with equally good effect. Vestries, parish councils, men's and women's groups, youth and campus groups have been enabled to "tool up" for today's job. We recommend that other parishes and missions across the country hold such conferences this fall before drawing up their weekly or monthly programs. The conference can involve the entire parish, or it can be limited to specific organizations.

The general ingredients and requirements for the conference are few and can be varied to fit local situations. A *minimum* of ten to twelve working hours is required. *Proceedings should not be rushed or*

*forced*, if the analysis is to move deep enough to have meaning and if realistic plans for the future are to be produced. Some possible schedules will be noted later.

It is recommended that a Strategy Planning Conference always be conducted by a leader and observer from outside the parish. This assures greater objectivity. A steering committee that is representative of the total parish, or of the particular organization under review, may be named by the group to help the outside leaders during the conference. This committee may serve throughout the meetings, or its personnel may change in whole or part from session to session.

The use of public notes on newsprint or a blackboard, small-group discussion, "brainstorming," and resource people are helpful throughout the conference. These and other effective group procedures are described in Chapter 3 of *You Can't Be Human Alone* (The Seabury Press, \$.40).

## First Steps

As you recruit people for the conference, invite them to write down the two things which concern them most about their parish or organization. Ask them to bring these written statements to the opening session. As a way of getting down to business, divide the participants into small groups of four or five people. Ask each group to consider the written statements brought by its members with the object of determining the relative importance of the statements. Each small group then reports to the total membership of the conference, and the entire group selects one statement as the most important for study.

The group has now isolated the raw material for its analysis and planning. The next step involves the use of a chart (see next page) in an objective examination of the concerns that have been chosen as primary. The chart has proved itself in past meetings as an aid to objective discussion and a deterrent to emotional reactions of superficial confidence or unfounded despair.

Here is how the chart is used. The conference members are again asked to go into small groups made up of the same or a new distribution of people. Each group takes the concern selected as most important by the total group and drops it into place on the chart at the spot the members believe it belongs.

Everyone should be warned not to confuse "Present Situation" with "Underlying Problems." For example, "Our members do not attend worship regularly" is not a problem. It is a situation caused by some problem. The question "Why?" used again and again helps to sort out "situation" from "problem." Only when a group can find no more answers to this question has "problem" been identified.

When the members of a group have placed the most important concern in the chart, they are then to fill out the rest of the columns. For example, suppose they have placed "Our members will not attend Parish Life Conferences" under "Present Situation." They would then work to the right across the chart asking themselves these questions: What underlying problem is causing this situation? What strategy or



|            | <i>Present Situation</i> | <i>Underlying Problems</i> | <i>Strategy or Long-range Plans</i> | <i>Tactics or Immediate Steps</i> |
|------------|--------------------------|----------------------------|-------------------------------------|-----------------------------------|
| CONCERN I  |                          |                            |                                     |                                   |
| CONCERN II |                          |                            |                                     |                                   |

long-range plan do we now have that is intended to solve this problem? What tactics or immediate steps are we undertaking to fulfill this strategy? Members of another group may put the same concern in another column. They would then have to push in both directions to complete the chart.

In these discussions, strong standards should be agreed upon so that participants are always speaking about actualities rather than what they wish were true of their own lives or what they feel ought to be true of others. With commitment to this realistic approach, awareness of the life of the parish can develop more and more accurately. Such a discipline can free people to realize that some strategies and tactics are of doubtful value and that others are quite valid and can rightfully be strengthened.

This phase of the conference ends as the small groups report to the total membership on how they filled out the chart.

### ***Moving On***

Having analyzed the present, the conference then moves into its next stage—planning for the future. In the light of the over-all task of the Church (which may have to be reviewed), and of the existing strategies of the diocese and parish, new strategy that is addressed to known problems is proposed. The discussion should be limited to strategy that might reasonably be accomplished in the next year or two. Such limited goals insure that plans are not too big or are not irrelevant. For example, “To convert the community to Christianity” is not a strategic goal. It is the permanent and ultimate purpose of the Church, and it has been for almost two thousand years. A strategic goal is intended to deal realistically with things that can be accomplished *with present resources* within two years.

At this stage of the conference, total-group involvement is important, not only to draw upon the insight and experience of everyone present, but also to insure each person’s interest in and commitment to the plan finally adopted. The strategies decided upon should be recorded and distributed in a full, written statement.

The final phase of the conference is to determine the tactics needed to accomplish the strategy that has just been developed. Again a full, written report helps immensely.

### ***Planning for the Conference***

We have found that the objectives of the conference are better served when the ten to twelve working hours required are scheduled with as few interrup-

tions as possible. Five consecutive evening meetings of two and one-half hours each are good. Or the conference might take place on a week end, if it is possible to schedule the necessary working hours exclusive of meals, breaks, worship, and the like. (Beware of “the point of no return” in trying, through false heroism, to schedule a ten-hour working day.)

If sessions must be separated by a day or a week, the shortest possible interval is to be preferred. In extending the conference, it must be realized that some time will be needed for “warm up.”

Several variations in the content of the conference are also possible. Often a group decides, after a three- or four-hour work session, that what is needed next is a training session on program planning, leadership, or some other relevant aspect of group work. Two to eight hours may be spent in these areas, using such resources as *Planning Programs for Church Groups* (The Seabury Press, \$.50) or *Teacher Training Guide* (The Seabury Press, \$2.00). The future strategy portion of the conference then proceeds in the light of insights gained from the intervening sessions.

### ***Dynamic Planning***

Strategy planning is never a once-and-for-all operation. Strategy is dynamic and subject to revision at all times. It is a means, not an end—a map, not a destination. Every time we put a tactic into operation, we must re-evaluate our strategy. Every time a new person joins a group, or is elected to the vestry, or is appointed to a diocesan education committee, that person should be briefed on the group’s strategy and encouraged to suggest changes. The person is then more likely to become a participating member in the strategy of the group.

The values of the Strategy Planning Conference are many. It can be centered in persons because it makes it possible to begin where the group is. It then goes on to involve a large number of those for whom a program is being developed, and it involves them directly in the discoveries and decisions necessary for them to grow and plan together. The conference offers a solid base for leadership training and an illustration of effectively shared leadership. It provides for each person and each parish organization participating in the conference a corporate, up-to-date statement of purpose and strategy which is related to those of other members and other groups. The conference also acts as a yardstick for future analysis and the measurement of progress. It helps parishes and programs to avoid obsolescence in a time of continued growth and rapid change.



# Sight and Sound

Last spring, in a fit of energy, I asked the Editorial Board of *FINDINGS* for more space. They agreed. Hence "Sight and Sound" is now twice as long as it was last year, and we hope it will be twice as helpful.

My idea is to make this an informal sort of column, covering a variety of subjects. There are lots of things besides films and filmstrips which qualify as audio-visual aids. For instance, during the last couple of weeks I've been trying to create a few variations on old, tried and true, "creative" methods of learning. Some of the experiments have paid off, and perhaps three years from now they will be solidly embraced by Seabury Series manuals. (It requires that amount of time for a new activity to be tested, assimilated, and brought into print.)

On the other hand, it requires only thirty seconds to discourage any normal person from even trying to create a fresh approach to education. Today, for instance, while bringing to conclusion an experiment which I'll describe below, a phone call came requesting me to prescribe a film or filmstrip for an entire church school department, grades four through six, because all the teachers would be absent next Sunday.

How depressing! For years this division has been trying to foster in the Church a sensible use of audio-visual materials in the *ordinary flow of the learning process*. Yet teachers, D.R.E.'s, and clergymen continue to request audio-visual materials for fill-in purposes. Let me repeat what I have said many times in previous issues: Use audio-visual materials intelligently in terms of sound educational principles, but do not use them as a cover-up during a lapse, however unfortunate or unavoidable. Such bad practice may condition children to a wrong attitude toward films whenever they are shown under Church sponsorship. Audio-visual materials are too valuable (and too expensive) to waste as a stopgap.

The project I was working on when interrupted by the phone call was discovering a new method of making stained-glass windows. I doubt if this method should be used with small children, but I would be willing to try it

with juniors. Adults will also enjoy it, for the results are highly satisfactory and therefore satisfying.

I started with a few colored bottles which I put into a metal wastepaper can. Then I dropped a large hammer on the bottles several times. I had drawn a design for the window, and on a table I placed a sheet of clear glass over my pattern. Now I began to remove the pieces of broken glass from the can and, with household cement, to glue them to the sheet of glass according to the design.

I confess that I was hesitant at first about handling the broken glass, but when I didn't cut myself on the first few tries, I got bolder and lost my fear. When the window was completed, I hadn't cut myself at all. I have come to the conclusion that the danger of touching broken glass is greatly exaggerated. Broken glass does not have some mysterious inner energy which makes it jump at you and stab you in the flesh. Indeed, one may be rather brusque with it, and there is no perceptible aggravation on the part of the glass—none at all on the part of the human body.

When the glass was glued into place the window effect was greatly strengthened by squeezing a generous amount of "plastic aluminum" around the principal outlines of the design.

Making windows in this fashion requires the simplest kind of pattern. Human features, for instance, can only be hinted at. But there is an earnest joy and rewarding satisfaction in choosing the pieces of colored glass and discovering the variety of effects which can be achieved by using either the pieces from the smooth side of a bottle or from the rougher bottom or neck. In other words, because the method itself is necessarily crude, artistic skill is not required to produce an attractive result. This virtue recommends the activity to those ages and groups where there might be too high a demand for perfection to allow other types of "free expression" such as painting, drawing, or even rhythmic activities.

I hope we won't have a rush of stained-glass-window making throughout the Church, especially if there is

no deeper purpose behind the project than just making stained-glass windows. But I can see the value of a group bringing together the loose threads of a study unit by designing a series of such windows based on the subject under study. The actual making of the windows would: (1) give motivation to thinking through the design (and the unit); (2) help express the meaning of the unit; and (3) give a sense of satisfaction and completion when both are done.

The resulting windows might be fastened over the clear panes of the classroom window where they would be a reminder of the study unit long after it is completed. If the project is undertaken by a summer camp, the windows might be used in the camp chapel. The fact is, these windows are beautiful and fairly permanent. They are as enjoyable to look at as they are to make.

## Literature

If you feel that you "don't know the first thing" about audio-visual methods in education, and if you are looking for some specific help to make better use of these methods, then let me commend to you *Church Use of Audio-Visuals* by Howard E. Tower (Abingdon Press, \$2.50). My personal, academic taste would prefer the tartness of John Bachman's little book, *How to Use Audio-Visual Materials*, which was reviewed with unqualified recommendation in the January, 1958, issue of *FINDINGS*. Mr. Bachman's book is a *must* for every parish or mission in the Church, but Mr. Tower's book has a place beside it.

Mr. Tower rightly states: "The use of audio-visual resources is not a panacea for all the program needs and objectives of the Church. Nor should they be used indiscriminately or as substitutes for other valuable materials or experiences." From this properly focused outlook, the author proceeds to consider, in an extremely practical way, methods for utilizing audio-visual materials. His book is larded with how-to's; in other words, it is written for teachers.

This new edition is a revision of the book which was originally published in 1950. The revision is important because it attempts to relate, necessarily in a general way, audio-visual materials with group processes in education and the revolution taking place in all mediums of communication. Mr. Tower has some significant things to say, and he says them in a simple way.

The fault of the book as a general introduction to audio-visual education—and it is not a fault in terms of the restrictions the author states—is that it does not deal with the full range of



audio-visual methods and materials. Its principal concerns are with projected materials and flat pictures. But to those concerns it gives more than adequate treatment. Christian education will be greatly improved if the influence of this book is felt in every phase of the Church's educational task.

## Filmstrip Reviews

Two series of sound filmstrips have been released recently by Cathedral Films. For groups of high-school students and adults, the two series are highly recommended. They are available from your local Cathedral Films distributor.

*"Story of the Prophets—Series One."* Six filmstrips, three records, script, and study guide. \$40.50

This series includes an introductory filmstrip, *Frontiersmen of Faith*, which gives a panoramic view of the work of the prophets in the Old Testament drama and sets their work in a historical frame of reference. Other titles in Series One are as follows:

*Amos—God's Angry Man* stresses the social implications to be found in prophetic literature.

*Hosea—Prophet of God's Love* deals with our encounter with God in the conflicts of human existence.

*Micah—Prophet of the Common Man*



"Christus Rex" window made by the author to illustrate what he recommends in this article.

perhaps offers the least insight in the series.

*The Vision of Isaiah* is given full dramatic treatment and is recommended by the producer as suitable material "in a worship setting."

*Isaiah—Statesman for God* is a sequel to *The Vision of Isaiah*, although it deals with the practical political issues of Isaiah's message.

*"Story of the Prophets—Series Two."* Four filmstrips, two records, script, and guide. \$27.00

The individual titles in this series are as follows:

*Jeremiah—The Reluctant Rebel* stresses the loneliness of a man who feels compelled by God to go against the current of his society.

*Ezekiel—Man of Visions* is very literal about the visions. (But what else could the producer do once he decided to deal with Ezekiel?)

*The Prophet—Poet of the Exile* (otherwise known as Second Isaiah) is again recommended by the producer to be used "in a mood of worship."

*In the Fullness of Time*, a counter-piece to the introduction to Series One, summarizes the work of the prophets and shows their lives under the Old Dispensation as a preparation for the Advent and Epiphany of Christ.

One fact disturbs me about these two series. While solid scholarship has gone into the printed material, as well as the sound filmstrips, the "guides" are not really what they purport to be. It is claimed by the producer that he is supplying "curriculum" material in the study guides. This is not true. The study guides offer very little help in the practical utilization of the sound filmstrips. Highly intellectual and informative material is given the teacher, and there are hints for using it, but the two series do not offer a full curriculum or unit of study. Classroom "helps" for preparation or follow-through are absent.

Taking the series as a whole, these comments may be made: The art work is excellent, although the mystical elements receive a too-literal, and sometimes outdated, visual treatment. Occasionally one senses the influence of nineteenth-century Biblical art of the Doré school.

The series and the scripts themselves are well conceived and executed. Modern scholarship has been employed. Often, good use has been made of the audio portion of these sound filmstrips.

As a practical recommendation, diocesan and district audio-visual libraries might purchase both series. Parishes and missions might organize groups to view them on loan from the diocese and to select for purchase one or two sepa-

rate filmstrips (and possibly records) for their particular needs.

*"Training Kit for Using Audio-Visuals in a Church."* Four color filmstrips, two records, a four-minute 16mm sound motion picture, and leader's guide. \$16.50

Thanks to Family Filmstrips, a new subsidiary of Family Films, this training kit is offered at the producer's cost and to everyone's profit. It is highly recommended for leadership training, for clergy, D.R.E.'s, and church school teachers.

The four sections of the kit may be used for an intensive four-meeting training program or they could be used over an eight- or ten-meeting training series, with practice periods in equipment operation and discussion interspersed between the sessions at which the kit is used. *The Audio-Visual Resource Guide* (see FINDINGS, May, 1958), which should be in every parish and mission, might also be handled during these sessions so that teachers will gain familiarity with it as the indispensable tool to audio-visual resources in session planning.

The manuals included in the kit were prepared by the Rev. Donald Lantz and represent his many years of conducting practical sessions with church school teachers throughout the country.

Undoubtedly every diocese and district should purchase one or more of these kits, and larger parishes should also have the kit for repeated teacher-training programs. This is a bargain and an invaluable training resource.

## Motion Picture Reviews

The following recent additions to the Audio-Visual Library may be rented from the Library at 281 Park Avenue South, New York 10, N.Y.

*"This Is Sewanee."* University of the South, color, 25 minutes, service charge \$1.50

While this is a promotional film for the University of the South, it may be used generally for soliciting support of the few Episcopal schools of higher learning or with high-school students interested in the question, "What should I look for in a college?"

*"St. Paul's University, Rikkyo, Tokyo, Japan."* St. Paul's University, Tokyo, color, 25 minutes, service charge \$1.50

The University of the Nippon Seikokai, which has educated many outstanding Japanese leaders, still depends upon the American Church for help. It represents the high-water mark of our Church's missionary educational endeavors.

—JOHN G. HARRELL



# Book Notes

***The Existentialist Posture*, by Roger L. Shinn. Association Press (Reflection Books), 1959. 128 pages. \$.50**

For two years I have pestered friends to tell me what they mean by the word *existential* and to define an *existentialist* as well as the *ism*. The answers only added to my confusion. Now, by investing fifty cents, anyone in my position can stop being a nuisance and quite possibly become a better Christian. When I picked up this little book, I expected to read a devastating analysis of a bunch of crackpots. I put it down asking myself painful questions about my own religious loyalty.

Dr. Shinn, Professor of Christian Ethics at Union Theological Seminary, contrasts the "objective" with the "existential" outlook or "posture." The former asks: "Is there a God? Why is there suffering and evil in the world?" But the latter asks, "What shall I do about the evil in the world and the sin within me? How shall I suffer? What shall I do to be saved?" Both sets of questions are necessary.

Dr. Shinn sharpens the contrast between the extreme of popular religion—with its phony cult of making people comfortable where and as they are, without judgment and without grace—and the extreme of existentialism—with its cult of non-conformity for its own sake, of freedom without loyalty, of decisions based on no ethical standard, of individualism without regard for society, and its inability to distinguish between "I feel" and "I believe in." Let's hope we Anglicans can remain in the middle, and still be *existential* Christians. (Edric A. Weld)

***The Status Seekers*, by Vance Packard. David McKay Co., 1959. 376 pages. \$4.50**

The author of *The Hidden Persuaders* (see FINDINGS, October, 1957) has written another very disturbing analysis of contemporary American life. Here he describes in great detail the growing rigidity of our class structure. He lists two elite classes ("real upper" and "semi-upper") and three supporting class-

es ("limited-success," "working," and "real lower"). His identification of Episcopalians with the elite classes may not be fully accurate, but it gives us much to ponder—on our knees. Nor do the churches as a whole show up very well: "Christianity in mid-century America shows a sizeable gulf between practice and preaching. . . . For all the talk about Christianity, our society is not organized on its principle."

What effect is all this striving for status having on adults, young people, and children? Parish groups might well read this book and discuss the issues which it raises. We are all affected to a sorry degree. (R.U.S.)

***The Gospel in Dispute*, by Edmund Perry. Doubleday & Company, 1958. 230 pages. \$3.95**

Most of us are worried about the missionary enterprise of the Church, either because we believe in it and think it is losing its momentum or because we see no basis for it. This volume in "The Christian Faith Series" deals with the new missionary roles of four other religions: Judaism, Islam, Hinduism, and Buddhism. Dr. Perry states, "The major obstacle in the way of the Christian mission to these other religions is not the other religions but the Christians themselves." This involves an attempt to understand the others before we can hope to convert them to Christ. (Randolph C. Miller)

***Spiritual Healing*, by D. Caradog Jones. Longmans, Green & Co., 1959. 144 pages. \$2.75**

The author states that he set out to find what evidence there is for the efficacy of prayer; his inquiry turned out to be a case study of spiritual healing. Canon C. E. Raven's Foreword and "A Doctor's Comment" by J. Burnett Rae prepare the reader to appreciate the quality and the understatement of the case studies. Our understanding of spiritual healing is broadened and deepened by the careful, painstaking research of the author and the wise comments of Canon Raven and Dr. Rae. (Berton S. Levering)

***Life Is Commitment*, by J. H. Oldham. Association Press (Reflection Books), 1959. 128 pages. \$.50**

This small volume is for the person who is troubled by the claim of modern science that ultimate reality is not concerned over the fate of individuals, and that man must therefore use his own knowledge and skill to shape his environment and control his destiny. The author for twenty-five years Secretary of the International Missionary Council, answers that the world of personal decision—of values, relationships, and communication—is just as "real" and just as much to be taken into account as the world that is subject to the measurements and laws of physical science. The opening chapters, to this reviewer, fully warrant including this book on parish book tables. Succeeding chapters—on prayer, grace, and Christian obedience in a sinful world—perhaps raise more questions than they answer. (Edric A. Weld)

***Christian Faith and My Job*, by Alexander Miller. Association Press (Reflection Books), 1959. 128 pages. \$.50**

This book, written in the 1940's by a former member of the Iona Community and now revised to face the age of automation, can be just as disturbing and painful to the clergy as when it first appeared. It talks of "the priesthood of all believers" in terms of the *vocation* of all believers. It denies that a church or "uplift" vocation is any more "Christian" than a secular vocation if a man is faithful to God in his calling. Despite its dated vocabulary (e.g., "front-line trenches of the Christian warfare"), it is "must" reading for every parent in your parish. The help of parents, both fathers and mothers, is vitally needed if we are to guide our high-school youth to a Christian rather than a secular concept of vocation, and to a recognition of the relation between the way they earn a living and their faith and practice. (Edric A. Weld)

***Go in Peace*, by Manasses. The Macmillan Company, 1959. 116 pages. \$2.50**

*Go in Peace* is an excellent treatment of confession and forgiveness. The author makes much of sacramental confession. An Episcopal Book Club selection. (R.U.S.)

***The Tragic Vision and the Christian Faith*, edited by Nathan A.**



Scott, Jr. Association Press (Hadam House Book), 1957. 346 pages. \$4.50

A Christian assessment of the literature of tragedy by twelve contributors. The authors dealt with are: Shakespeare, Milton, Pascal, Goethe, Kierkegaard, Dostoevski, Nietzsche, Hawthorne, Melville, Freud, Kafka, and Faulkner. (Randall Stewart)

**Friends with All the World**, by Edith F. Welker. Friendship Press, 1954. 167 pages. Cloth \$2.95, paper \$1.95

This companion volume to *Here's How and When and Let's Play a Story* defines and describes missionary education for children from three to eleven years of age. It regards missionary education as an integral part of the whole program of Christian education. The three age-level chapters show how missionary consciousness is built through any activity which awakens Christian concern and helps children to reach out into the world around them. There is a chapter on the Church's task in the missionary education of children and another which outlines what parents can do at home. The book is liberally sprinkled with examples from successful mission programs and contains an excellent listing of mission study resources and activities. It is recommended reading for teachers and parents, or for parishes that feel the time has come to take a long, hard look at their mission study program. (Elinor M. Eccles)

**With Happy Voices**, by Mary Crockett Norfleet. John Knox Press, 1959. 192 pages. \$3.00

Written for use with young children at prayertime in the family or in church school, this book consists of sixty stories grouped according to the seasons. Four-year-old Susan, Bill, who is in the first grade, and Jim, who is eight, are the children in a happy family which has the normal tensions and typical crises of family life.

An excellent introduction for parents includes the statement, "It is in the solving of daily problems as well as in direct Christian teaching that children are led toward Christian maturity." Many of the stories are descriptions of the family having fun or in trouble together, learning about people and about the wonders and laws of nature.

Christian growth is not quite so easy for most youngsters as it is reported here. Each story is followed by a Bible passage and a prayer, although they do not always seem to fit the situation. An appendix of additional helps for family worship includes graces, Bible passages, the Apostles' Creed, the Ten Commandments, and several hymns. (Mary Pyburn Harrell)

**God and the Soviets**, by Marcus Bach. Thomas Y. Crowell Company, 1958. 214 pages. \$4.00

Here is a book which all leaders of young people and teachers of church school might well read. The author gives an informal, readable account of his adventures in the Soviet Union on a trip designed to investigate for himself the state of "religion" among the Soviets.

He found churches of many kinds and people worshiping—old people for the most part. And everywhere he met likable, friendly, enthusiastic young people who had been brought up to believe that faith was outmoded and religion unnecessary. For them communism has become a religion.

It behooves us who are leaders of young people to recognize what has happened to Russian youth and how it has happened. It has been estimated that by 1975 half the people in the United States will be under twenty-five. Will they have a faith to live by? Will it be one as vital and compelling for them as that of the youth of Soviet Russia?

Dr. Bach ended his travel-research with a personal conviction that longing for God is deep in the hearts of the Russian people, even if unrecognized by the vast majority of those under twenty-five. But as the present group of young people grow to middle age and are followed by more and more who have been similarly indoctrinated, who will help them recognize their need? If, as the author says, "All Russia is watching America for evidences of the impact of our spirituality upon our individual and national life," then the leaders of young people must hear the challenge right now. (Eleanor E. Sandt)

**A Seed Shall Serve: The Story of Toyohiko Kagawa**, by Charlie May Simon. E. P. Dutton & Co., 1958. 158 pages. \$3.00

This narrative belongs in the parish library alongside the books on Al-

bert Schweitzer. Writing primarily for young people, the author concentrates on Kagawa's boyhood as a rejected orphan, his adolescent decision to become a Christian, his turmoil in seminary deciding to live out what he believed, and his years of struggle to bring light and hope into the worst of Japanese slums. I know of no book which so skillfully links religious motivation and the Christian preacher with active social service. The author emphasizes what so many of us do not realize, that the spiritual attitude of post-war Japan and the steps taken under MacArthur's administration would not have been possible without the leaven of Kagawa's ideals and his guidance during the emergency. Two new inspirational collections of short biographies include chapters on Kagawa: *They Stand Invincible*, by R. M. Bartlett (Thomas Y. Crowell Company, \$3.50) and *Adventurers for God*, by C. W. Hall (Harper & Brothers, \$3.75). Dr. Bartlett sketches Kagawa's life and achievements in twenty-eight pages. The condensation has resulted in minor inaccuracies, but boys who might lose interest in Miss Simon's leisurely treatment will appreciate the more rapid pace. The nine pages by Clarence Hall, written for *Reader's Digest*, are the product of a writer of greater dramatic power than either of the others. They could well be read aloud in eighteen minutes to a high-school group as a "teaser." Certainly some would then want to read more about the man who has had more influence on more lives than any other Christian alive today. (Edric A. Weld)

## BACK IN PRINT

Two publications of the Seabury Press, out of print during recent months, have now been republished and are again available. *Our Faith and the Church* (\$.90) by James A. Pike and W. Norman Pittenger has been reissued to fill a need, expressed throughout the Church, for study material on *The Faith of the Church*, Vol. III in THE CHURCH'S TEACHING.

*The Need for a Ministry to the Pre-School Child* (\$.25) by Reuel L. Howe, author of *Man's Need and God's Action* and *The Creative Years*, has been republished to provide the Church with a thoughtful statement concerning this often neglected field of its ministry.



# ITEMS

## Retarded Children • Birthday Thank Offering Material and FINDINGS Reprints Available • Australian Priest Joins Staff

REQUESTS of two sorts come into Tucker House throughout the year regarding the Church's ministry to retarded and handicapped children. The first is for materials specifically prepared or recommended. No special materials have yet been developed by the Department, but one parish can be told what another has found helpful. The second sort of request is for the names of others working in this field. These requests can be answered only fractionally until each parish now carrying on or cooperating with a class lets us know. *Please*, all of you workers write in and introduce yourselves to the Rev. Edric A. Weld, who is in charge of this exchange of information. He will do his best to put you in touch with those who have experience that may help you, or those with whom you may share your problems. Mr. Weld's address is 28 Havemeyer Place, Greenwich, Conn.

**QUESTION:** When did the staff of the Department of Christian Education change, although no one came, no one left, and no one changed jobs?  
**Answer:** On June 6, when Miss Mary J. Pyburn, Preschool Editor, became



Bridal party: The Rev. and Mrs. John G. Harrell and their attendants, the Rev. Francis W. Voelcker (rector of All Saints' Church, Brooklyn, N.Y., former Executive Secretary, National Council Unit of Evaluation) and Miss Agnes Hickson, Primary Editor.

Mrs. John G. Harrell. P.S. The Presiding Bishop made this "appointment" official; he performed the ceremony at St. Francis' Church, Stamford, Conn., assisted by the Rev. David R. Hunter.

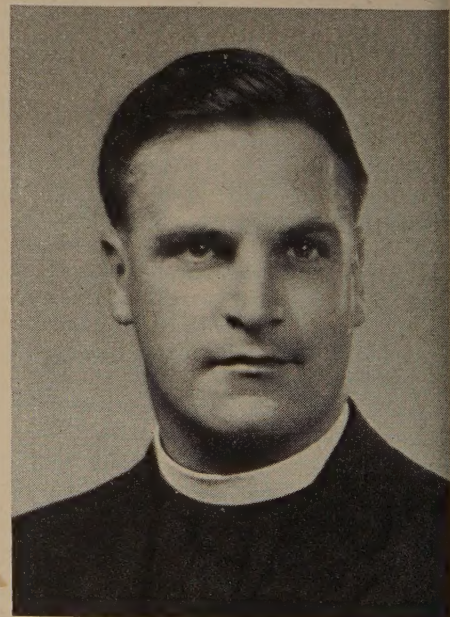
Two items from the June issue of *FINDINGS* have been reprinted. The Rev. Edric A. Weld's "A Summary of Information on Seabury Series Courses" is available in chart form (17 by 22 inches). The Rt. Rev. Iveson B. Noland's article, "The Call of the Christian Teacher," has also been reprinted. The chart is free in any quantity. Bishop Noland's article and the other reprints listed below are free in small quantities; twenty copies or more, 5 cents each. Please send remittance with orders (checks payable to Lindley M. Franklin, Jr., Treasurer), and mail to *FINDINGS*, 28 Havemeyer Place, Greenwich, Conn.

The following reprints from past issues of *FINDINGS* are still available: "It's Nice to Know What You're Doing" by the Rev. Elsom Eldridge, which tells teachers how to make a "task area description" of their year's work; "Family Worship in the Church" by the Rev. William Sydnor; "Have You Examined Your Decisions Lately?" by the Rev. David R. Hunter; "Those Group Life Labs" by the Rev. George L. Peabody; "Youth's Place in the Church" and "When You Organize a Youth Group," both by the Rev. Richard L. Harbour; "The Ministry of the Laity" by Emma Lou Benignus; "Rediscovery of the Laity" by Cynthia Wedel; and three articles on vacation church schools reprinted in one pamphlet under the title "For Leaders of Vacation Church Schools."

"The Job of the Parish Director of Christian Education," a leaflet prepared by the Association of Professional Women Church Workers, will be helpful to clergy and vestries. Copies are available free from Miss Helen Wolfe, President, 101 Benefit St., Providence 3, R.I.

THE Birthday Thank Offering for 1959-1960 has been designated for the establishment and improvement of Church *internados*, or homes for students, in Mexico. Mrs. John E. Stokes, who visited many of these schools for the Girls' Friendly Society, has written an article for the October issue of *FINDINGS* which will help clergy and teachers to create interest in this missionary activity. The National Council has published several items for the project: two leaflets, "For Parents and Teachers" and "For Clergy, Superintendents and B.T.O. Secretaries"; two birthday cards, one for preschool and primary children, the other for juniors; and a newly designed offering envelope. These are free and may be ordered in any quantity from the National Council, 281 Park Avenue South, New York 10, N.Y.

THE Rev. Alan Baxter, a priest canonically resident in the Diocese of St. Arnaud, Australia, has been appointed an associate secretary in the Division of Leadership Training and the Adult Division. He is in the United States, under the sponsorship of the Visitor Exchange Program of the Department of State, to participate and assist in the program of Christian Education of the Episcopal Church. Since January, he has been assisting at Holy Trinity Church, Gainesville, Fla. Fr. Baxter attended the first Church and Group Life Laboratory in Australia, led by American clergy, a year ago. His wife and four children are in America with him.



The Rev. Alan Baxter